The Christian Socialist

The Golden Rule Against the Rule of Gold

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THE TURN OF THE YEAR

(By Ethel Allen Murphy in Everybody's Magazine)

The road winds downward through the snows;
The bleak winds blow;
But we will follow with steadfast cheer
The patient feet of the pilgrim year,
Because we know—
Beyond the realm of the winter snows
The road winds upward to the rose!

THANKFULNESS

By Benjamin Keech

A tender peace broods o'er the earth, to-day,
As if a benediction blessed the land;
And men are turning toward the better way—
The Kingdom of our Lord is close at hand.
And for each lesson of the kindly past,
We thank Thee, Lord, and may its influence last.

The sea and air and sky reflect God's love;—
All's good but man, and he is growing true.
In harmony with good, around, above,
Each daily duty we must learn to do.
And for each lesson of the present hour,
We thank Thee, and would profit by its power.

The Kingdom of our Lord is close at hand,
And grateful hearts bow low in love and praise;
Fair flowers of joy shall bless a wasted land,
Unhindered, in that Coming Day of Days.
And by Thy lessons, which we're slow to learn,
Help us to make the future good, we yearn.

THE NATIONS

By Otway McCannell, in the Labor Leader

Too long the Highest Name's been used
To cloak and cover nation's fraud!
For pure hypocrisy abused—
The sign and symbol of the Lord.

"Enough the cross has falsely flown,"
Man's wakened clarion conscience rings;
"O'er pomp and pride, for Empire wide,
O'er false styled prophets, priests, and kings."

With deeds which make the devils blush
The nations gross with lust have grown;
And tributes, which the peoples crush
Are levied for proud Mammon's throne.

Trusting to armaments and gold;
Indentures, dividends and deeds!
In bonds, by which man's soul is sold—
Sold by the blood of natives' needs!

Gold!—from indentured labor slaves!
Gold!—from the rubber of Peru!
Gold!—from opium eaters' graves!
Are these foul infamies too few?

Now finance a Tsar's oppressions
Heedless look on barbarous war!
Massacre for new Possessions!
And banquet on a people's gore!

How long shall Justice stay her sword?
How long her scales be filled with wrong
How long shall conquered conscience call
In vain? O Soul of Man, how long?

Weaknesses of the German Socialist Movement

By PAUL BURGESS, Berlin

Dear Christian Socialists of America:

During my stay in Germany I have had the privilege of explaining to you through the pages of the Christian Socialist some of the aspects of the great German Socialist movement. My attitude to it has been cordial throughout, as it still is. But I will be no traitor to Socialism as a whole, if in this my last letter from Germany, I seek to point out a few of the weaknesses of the German movement. American Socialism has already avoided some of these weaknesses. Others, let us hope, it will learn to avoid before it develops so far in them as the German comrades have done. It does no good to shut your eyes and holler that you have the best thing in the world when there is a screw loose. You may persuade yourself that your machine is O K, but wise men won't travel in it. Don't get mad at the man, be a friend or foe, who tells you the screw is loose, but get out and tighten it.

The German movement is doing great things, as I have written in previous letters. The hearts of the comrades, leaders and all, are in the right place. The mistakes they make do not spring from wrong motives but from the very conditions in which they have grown up. But errors which arise out of a narrow environment are none the less errors.

The leaders of German Socialism are divided into two camps, the orthodox followers of Marx and the Revisionists. Both are "political" rather than "direct actionists." But a large part of those who vote the Socialist ticket don't have any clear idea of what either sort of Socialism means. They vote the Socialist ticket merely to protest against present conditions. I have spoken with a goodly number of ordinary "reds" as I have met them in the restaurants, on the trains, in their homes, etc. Their ideas about what Socialism meant were decidedly varied. About the only thing they agree in is that the Emperor is to be deposed and political democracy established. To one man I spoke with, "red" meant for Berlin what Bathhouse John and Hinky Dink mean for Chicago. And he was a "red." Another laughed at Socialism meaning woman's suffrage. Still another could not conceive of its meaning anything like "industrial democracy." In fact, I have found much clearer ideas about industrial democracy in conservative circles in Germany than among the rank and file of the Socialists. German Socialism is too much like the Catholic church. The doctrines are for the leaders. The place of the rank and file is to accept the doctrine and obey the commands of their leaders. The leaders are by no means wholly to blame for this state of affairs. The masses have turned to them in their need and cannot be enlightened in a day. Still this ignorance of the great mass of those who vote the Socialist ticket as to the meaning of Socialism is a distinct weakness to the movement. A "machine" is always dangerous even when it has the best of intentions. The masses of Germany have been trained in the school of militarism to obey. And when people are ready to obey leaders are usually ready enough to order. But unless the Socialist party itself first puts real democracy into practice in its own organization and educates its members to understand its meaning and play their part in its management, pleas for industrial and political democracy in the state can carry little weight.

The second criticism of German Socialism which I would offer is that it is too one-sidedly an industrial workers' party. The famous call of Marx and his comrades was "Workers of the world unite." Yet there are whole classes of workers whom the German Socialist movement has either estranged or has made no effort to reach. Chief among these is the peasant class—the small farmer as he would be called in America. But the man who tills the ground occupies an even more fundamental position in society than the industrial worker. So the farmer clauses of the present American Socialist platform are something which the German comrades might well have copied [illegible] late. In this connection I might remark that German Socialism has too much of the bigoted spirit which looks upon the so-called laboring man as the end and purpose of creation. It is a spirit which tends to look upon the higher goods of civilization, such as art, literature, the best music, etc., as excrescences to be cut away. It is the spirit which would pull civilization down to the level of the "working man" instead of raising him to the point where he can appreciate and enjoy all these higher goods.

The third weakness I see in the German Socialist movement is a tendency to relegate moral considerations to the rear. To be sure, the Socialists usually support the moral side of a question (witness their attitude on war, on alcoholism, on the question of marriages between blacks and whites in German colonies, on the duel, etc.). In view of their actions in supporting the moral side of questions, their words which make light of all noble and true endeavor in the moral realm seem doubly strange. It should never be forgotten that morality is absolutely necessary to survival. Leaders who tend to break down all feeling for right and duty and preach that the strongest wins in the end instead of he that is right, may find that when the existing order of society is overthrown, that the masses may not hesitate to overthrow their unscrupulous leaders with it, bringing a reign of terror, and—an Emperor. In the matter of the old "free love" bugaboo of Socialism, our German comrades give the enemies of the movement plenty of ammunition. In Berlin, a Socialist stronghold, 23 out of every 100 children born into the world are illegitimate, while in some of the strongholds of the Zentrum (Catholic party) the percentage of illegitimate children sinks as low as 5 to every 100. Economic and social causes play their part in this difference, but even the most sympathetic cannot escape the suspicion that some of the comrades have been only too ready to practice their free-love doctrines. One of the leaders of the party is reported to have told his hired girl to go out on the street evenings

if she wanted more money, when she asked for an increase in wages. Certainly the party has taken no such high ground here as on the alcohol question.

Finally I see a weakness in the attitude of the party leaders to religion. I pointed out in a past article that about 50 of the Socialist Reichstag members were members of churches or other religious organizations. But there is no denying the fact that from Bebel down, the pronounced leaders of the party are tooth and nail against Christianity. A Socialist popular meeting at which jeers at God, immortality or the Bible fail is decidedly the exception. To be sure the church has failed in her duty, but she is not to be won back to it by threats to exterminate her. I am firmly convinced that there are thousands of Christian men in Germany today who would work with and for the Socialist party if this hostility to religion on the part of the leaders of Socialism ceased. For them it is Christianity first, Socialism second. Because the Socialist leaders are atheistic and parade their atheism on every occasion, these Christians must work "in the Social spirit" in the other parties. Our German comrades will find that nothing can kill religion in the hearts of men. Being an American and having been in touch with the German Socialist movement for over a year, I am still a Socialist, yes, more than ever. But I can easily see why German Christians whose religion stands first in their lives, are not Socialists. My word to the German Socialists, as I have spoken with them, has been, Learn to use the forces of religion for your movement instead of against it. My word to the German Christians I have conversed with has been, Learn to distinguish the essential from the non-essential in Socialism. Look at the Socialist program. Look at the Socialist record in legislatures and parliaments. See how they are fighting for the downtrodden and oppressed of the earth. They are doing what you as a Christian want to see done. **You need them and they need you.** Join them. You will be laughed at, but persist. You have right with you. You have God with you. Socialism and Christianity must unite to bring justice on the earth and the Kingdom of God to the sons of men.

A SOCIALIST QUIZ

By HARVEY P. MOYER

Q. 5. HOW SOON COULD SOCIALISM BE INTRODUCED?

No one can foretell what the majority of the people may decide to do in the future and how soon, therefore, they may agree upon and execute any definite line of policy. Socialism may have to come gradually, at a slow dying rate, prolonging the existing misery and agony for years, if the great majority of moral people who have this matter wholly in their power are willing to continue this reign of uncertainties, suffering, and injustice, and the many shall prefer to continue to be exploited for the profit and pleasure of the few.

However, if but a majority of the people shall conclude that they have had enough of this unjust social system and really desire a just and universally prosperous social system—Socialism,—they can have it in FIVE YEARS' time by the simple process of voting for its representatives through the Socialist Party. Nor is this a mere wild conjecture. It is a mathematical fact; for it can be demonstrated that in five years' time, if the majority of the people so will and vote, every public officer, local, state, and national, may be changed, and every legislative body may be controlled by a newly elected majority. Under such a control by the Socialist Party, nothing could prevent the necessary legislative and legal changes and hence the immediate inauguration of Socialism.

Since this is absolutely true and possible, it would seem that the mass of suffering humanity aided by the vast host of humanity's well wishers and earnest Christian people would leave no stone unturned to realize this great and desirable change in the possible time or very soon thereafter. It certainly behooves every Socialist to do all he possibly can to spread the good Gospel of Socialism as rapidly as possible; for it must be remembered that the time consumed in getting the majority of the people ready for this most desirable change beyond the necessary five years will be the measure of the penalty we must pay in suffering and woe for our ignorance, prejudice and criminal conservatism. And only those who do their full duty from now on to final victory can evade the terrible personal responsibility for the continuation of this awful social system and its wrongs.

Q. 6. HOW WOULD THE GOVERNMENT (THE PEOPLE) SECURE POSSESSION OF THE INDUSTRIES TO INAUGURATE SOCIALISM?

Again, no one can foretell what will be the exact plan of procedure in the future by any body of people. The majority of the people of any given time will always do what in their judgment seems best considering the conditions then existing. Socialism is a social evolution, and, whatever may be our present ideas, it is impossible now to lay down definite plans of action which could be wisely determined only in accordance with conditions existing at that time.

Though we may not now foretell what may be done in the future, lest some people may think it wholly impossible or impracticable, in the writer's opinion, the easiest way to free the present wage slaves and inaugurate Socialism, would be through a simple proclamation by the Socialist President, in precisely the same manner as Lincoln freed the Negro slaves. What was done as a war measure in the interest of the few may be done as a peace measure in the interest of all.

Proclaiming Industrial Freedom for all the people, and, in the name of all the people, assuming control of all the land and capital, the people's own by right of inheritance and collective production, conducting all industries for the general welfare, is a simple application of the present well known and accepted method of appointing receivers, in this case for the entire industrial system, for the good and sufficient reasons that, under the present management, the people's business is a huge failure, conducted unscientifically, and with great injustice to the large majority of the individual and equally interested owners and stockholders, whose rights are being abused, whose interests are misrepresented, whose proceeds are misappropriated, and whose most valuable property is being wasted, dissipated and ruined.

There would be this important difference, however, in the result of the two proclamations. Lincoln's proclamation set the Negroes free politically only. Hence, with the land still in the possession of the whites, the Negro was left homeless, without capital, business experience, or judgment, a wanderer up and down the earth, the prey of everybody, despised, discouraged, in poverty and suffering—physically, mentally, morally, in many respects a worse slave than before.

The new proclamation, however, will set men free both politically and economically, and, by virtue of his necessary membership in the newly inaugurated Co-operative Commonwealth or Universal Partnership, each and every man will become an equal partner in the Nation's business and an equal sharer in its wonderful prosperity and wealth, labor's own product; so that, provided he is willing to accept the duties and obligations of an equal partner in the new organization by rendering his best service according to his opportunity and ability, his poverty and consequent sufferings ends and his assured comfort and happiness begins from the day of this proclamation of real freedom. This is precisely the same as would be the case in his introduction as an equal partner into any successful private business enterprise controlling the necessities of life, his pay or unquestionable usable credit beginning from the first, being convertible in exchange for supplies or public utilities at any government office or store.

The ease and simplicity in the change from Individualism or Capitalism to Socialism will be fully seen when it is clearly understood that Socialism is nothing more than a great universal partnership or people's trust in which all the people are systematically organized to develop scientifically all the earth's great resources, the people's own, in the interest of all the people. Hence, the same method of procedure will probably be followed in its inauguration and organization as in the organization of any private trust today,— a very ordinary experience. In the modern trust organization, as some of us know by personal experience, the common custom is to pass the word along from the general manager of the new trust at the central headquarters to all his submanagers of the individual plants that, **until further orders,** every man shall remain at his post and continue in his accustomed work precisely as before. And so the work goes on without a ripple, as though nothing had happened.

It is when the "further orders" come that the "jar" is felt in the private trust organization. For it means that the entire business has been carefully studied in all its details, and that all the factors of duplication and waste are being eliminated in the best interests of the business as a whole regardless of the results to the individual interests of laborers, clerks, managers, traveling salesmen, etc., etc. For, while the trust is based on absolutely scientific and economic principles, as far as production is concerned, and is, therefore, the highest developed and absolutely necessary form of economic and social production in an advanced stage of civilization, a very necessary stepping stone to Socialism, yet, under the present private system, the trust is organized purely and simply for profit in the interest of the few interested stockholders and it must be run strictly on the principle of the day, "Business is business." In other words, the trust today is a species of Aristocratic Socialism, Collective production for the benefit of the few, a soulless corporation with absolutely no interest in the people at large save as to increase its profits by securing productive labor at the lowest price and providing markets for its products at the highest price.

So the change to the larger organization, the People's Trust, Democratic Socialism, Collective production in the interest of all the people, may be as quiet and easy, without a perceptible jar, with this most vital point of difference and advantage in favor of all the people: while precisely the same scrutiny will follow the installation of the new general manager or managers of the various general departments, with the elimination of all wasted labor and duplicated plants and the development of the entire industrial system to its highest economic productive efficiency, instead of the unnecessary labor and other help being ruthlessly discharged to starve, as under the present private trust system, all such labor will be simply transferred through the Industrial Army, to which all available labor will belong, (a) to new industries, in order that the greatest possible amount of wealth, necessities, comforts, and ordinary luxuries of life may be produced consistent with the welfare and happiness of all the people; or, (b) to the various older industries, in order that the labor time in all places, factories, etc., may be reduced to the lowest possible minimum, so that all the people may enjoy the greatest possible amount of leisure time for higher development, physically, mentally, morally, and spiritually.

It is a self-evident fact that everybody would greatly appreciate and sanction such a trust formation in which they could become an equal stockholder and sharer in its great advantages.

It is equally true that being equally interested in the permanent success of such an organization, the people would have the highest incentive for their best efforts in helping to

make the proposition a permanent success.

It is just as evident that with the elimination of all competitive waste and loss, and with the concentration of all intelligence, effort, reason, and skill, upon the one problem, universal prosperity and happiness, the maximum prosperity in its fullest measure can be obtained with the minimum effort in time and labor.

And the fact that the principal lines of business of the country and of the world are even now consolidated and nationally organized, ready to be nationalized or socialized, not only proves the desirability, necessity and practicability of the plan suggested in establishing Socialism, but greatly simplifies the final step or change.

The Short Story

DELILAH DREAMS

By Benjamin Keech

Miss Delilah Dugmore was a dreamer. No one could say she was impractical, though, for she had spent twenty-one of her fifty-five years in Grabb & Cheate's woolen mill. Her day dreams were, as a rule, much more satisfactory than her lonely night visions, for she could control the former, but not the latter. Sometimes, while perfectly awake, she would sit, or rather stand, at her "perch" in the hot, dusty room, and dream as follows:

"I'm a-wanderin' among the flowers today in my own pretty garden. The beds are neat an' trim, as an old maid would keep 'em, an' my! but don't the crocuses an' little spring flowers make you sad an' glad an' hopeful though? Ain't the tulips bright against the green grass? The sky is clear an' blue, the air is warm an' sunny, an'—my! but ain't this a lovely old world we're a-livin' in, Delilah?"

At other times, Delilah would descend a degree or two in her imaginings, and dream more practically, like this:

"Dear me! I wish I had a roof over my head, or a chicken yard to work in, or a berry patch, or something. No one knows how an old woman, like me, would enjoy an acre or two of her own to 'perform' on."

For Delilah lived in a small, rented room, and during her wildest dreams, when she was being snowed on, or blowed on, she actually wished she had a snug little home of her own.

"I had the very loveliest dream last night!" Delilah told one of the girls at the mill, one morning. "I thought I was a war widder, an' had saved up enough from my pension to buy me a house an' lot. I saw myself pickin' berries from my own vine an' fig tree, an' felt so happy an' independent, I jest woke up laughin'."

Whereupon the girl laughed, too, and eyed Delilah with interest.

At still other times, Delilah would be perfectly pre-eminently practical in her dreams, and at some unpleasant vision would cry out excitedly:

"What you goin' to do when the rent comes 'round, Delilah, after yer last spell o' sickness in the hospital? Yer feet wouldn't get nearly so wet if yer shoes did'nt leak! Say, wouldn't you like to experience the awful shock of bein' dressed up nice agin, jest once more before you expire? It ain't the need o' the big things so much as the little ones that makes Delilah blue. Now, I ought to have had a good pair o' false teeth years ago, but had to give 'em up, along with the other things. Talk about taxin' old maids!—good land! They ought to pension 'em fer bein' disap'inted, an' holdin' up their part o' the universe so well, single handed."

And occasionally, in bygone years, Delilah would dream—of what do you suppose? Little children. Belonging to—Delilah. There was a dear little, sunny tempered girl with brown hair and brown eyes to match her mother's, and a cute little, laughing boy with curly hair, blue eyes and a ridiculous little up-tilted nose, to match his father's. But this dream was so wild, so foolish and so visionary that Delilah locked it resolutely out of her repertoire and ceased to entertain it.

Delilah considered it fortunate that she could dream days as well as nights, for it made the time pass quicker. Sometimes she wished that all time would hurry up and pass by in a bunch, so she could be happy in Heaven. But, as we have said, Delilah was very practical. She found that it paid better to be so, for along at the beginning her "moon gazing" had caused an accident which resulted in the loss of her job for several nerve-trying months.

At another unlucky moment Delilah made a mistake by asking for more pay, thinking that what she was getting wasn't quite enough, everything considered. And there was a great deal to consider, as some of us know.

The boss—it happened to be Mr. Cheate—snorted, eyed her with well controlled dignity and murmured in gentlemanly tones that if she didn't want to work for him she did'nt have to, for there were dozens of other girls who would be glad to jump right into her boots—or words to that effect. Whereupon Delilah became properly chastened, and "held on fer dear life." Some said if it hadn't been for her religion—and Delilah prayed earnestly to be a real Christian—she couldn't have held on as long as she did. She felt that she was keeping up by sheer force of will, and once expressed a fear that she should "go all to pieces some day." In the meantime Mr. Cheate, with his wife, two daughters and one pet poodle, sailed for Europe to take their vacation.

"Despondent Delilah" was one nick-name given Miss Dugmore by Hittie Highdecker, the girl who worked next to Delilah on the right. Hittie giggled it out loud one day—louder than she intended—fascinated by the far-away look on Delilah's patient face. "Despondent Delilah," she said, "is not like other girls, is she?"

A titter went galloping joyously along the line and made Delilah feel suddenly heartsick and wonder what on earth she had ever done and long to run away and hide, some place, where no one could ever see her suffer again. She believed she would rather die than spend one more day in that factory.

But she was back the next morning, looking as sad and sour and kind as ever. She couldn't very well stay away, for she needed the money. And during her night's absence from the mill she had re-dreamed the old dream of her girlhood's lover—the only one she had ever had, or wanted—a bright, handsome young chap with a slightly up-turned nose—especially turned up at poverty—and had remembered how happy she had been in planning her future with him when he should propose—that is, happy until her father lost his money and her beau began paying attentions to another girl.

One day, noticing the old preoccupied expression on Delilah's face, Hittie nudged Sara Bernstein, who worked next to her, and whispered: "See—she's goin' into another trance." Then, aloud, she enunciated: "Whatcher seein' today, Delilah?"

"Oh, I see whole acres of beautiful flowers, an' dozens of little kids wanderin' among 'em, an' contented men an' women in a perfectly sane world!" cried Delilah, gazing through a smoke blackened window at a gray roof opposite. "Can't you hear the blue birds sing? An' my! but ain't that pretty music the band's playin'?"

Then she suddenly threw her hands to her face and began to sob. The next moment she dried her tears, called herself an old fool and tackled her work as energetically as on that first day, long ago, when she imagined that if she was always good and did her duty the future would contain golden gifts for her. And it would have, had she lived far enough ahead in the future.

Along at the beginning of her servitude, Delilah would sometimes forget herself and dream to music, setting her feelings to the tune of "Annie Laurie" or "Come Where My Love Lies Dreaming." But those noble young ladies would usually respond tauntingly with "The Mansion of Aching Hearts" or "Dearie." So Delilah sang no more.

One day Hittie Highdecker caught herself wondering idly whether it could ever be possible that she might grow up to be a queer old maid like Delilah Dugmore. The thought staggered her; she sat up straighter and tackled her work with renewed speed, as if in some way to ward off the fatal day. That night she mentioned her whimsical fear to her mother, who astonished her by saying:

"Why, I knew Delily Dugmore well!—there can't be more'n one by that name on earth. She an' I went to school together in Brookline, an' she was smarter 'n a whip. Could sing an' play the pianner to beat the band, an' was goin' to Boston to complete her education in the Conservatory when her pa met with reverses in New York City. I remember Leland Le Grande well, too—the feller she was thought to be engaged to. Leland began sparkin' a rich gal, right after her pa lost his fortin. Some said Le Grande's uncle, Judas I. Grabb, was the gent who profitted most by Raphael Dugmore's downfall. Why, that's the same name as one o' the gents who control the factory where you work, ain't it? Poor Delily! She was all alone in the world, an' I never knew what became of her after we left Poverty Center an' come out here to Hardmere Heights twenty-two years ago, on Lincoln's birthday; an' you're so close-mouthed you never tell who your feller prisoners be.

"Delily's ancestors set sail fer Americy with the Mayflower," Mrs. Highdecker continued, "an' no doubt Delily wishes they'd stayed t' hum an' put up with the troubles they had there, instead of undertakin' that dreadful voyage. It certainly is an awful come-down fer anyone with as much bluin' in their veins as Delily's got. She never was fitted t' fight alone with fate, with no help from the sterner sex, an' is adapted t' somethin' more congenial than bein' a mere slave in a factory. Don't you think so? I remember she used to write sights o' poetry when young; an' she was good, too—always bein' kind to everybody. Now it seems t' me she ought t' have been a kindergarten teacher, or live out on a farm with the cows an' hens, or somethin' like that; don't it to you? If Delily was only a man, now, she could help shear certain Samson's of their strength by votin' agin 'em. Where did you say she lives? Well, you find out, an' I'll give her a call some day. It'll cheer her up to see me an' hear me talk."

"Some people think she's crazy," volunteered Hittie.

"Well, I guess we're all a little mite that way," responded Mrs. Highdecker, cheerfully, "especially the old party voters at election time." And she showed all her even teeth in a hearty chuckle.

One pleasant spring evening Delilah saw a grand-looking man "deliverin' some oratory" on a street corner. She listened respectfully until he had concluded, then went home to dream of what he said. For she was convinced that he told the truth. He pled, almost with tears in his eyes, for better conditions for workers, little children, old folks and other folks. You couldn't tell—maybe there was such a thing as hope in the world, after all. Delilah read everything she could find on the subject which the man had talked about, and would have made a valuable convert if it hadn't been for a thing or two.

One noon Delilah dreamed her new vision—aloud for the benefit of her fellow "cell mates."

"I see a new world," she prophesied, waving her hand authoritatively; "a world in which war, need and squalor have been outgrown, a world in which the child may grow up naturally, in which the young may be safe to develop their powers as God intended and the old may reach a peaceful old age, free from the haunt of poverty. I see better social, industrial and economic conditions in the future," she shrilled, "in which the struggling, toiling masses will not have to give their very lives to support the exploiting, despoiling classes."

"Crazy, for sure," thought some of the girls, and tapped their foreheads suggestively, when Delilah wasn't looking.

And the sleek foreman, who had been secretly watching Delilah's actions of late, walked leisurely into the president's office, gravely stated that he feared his former suspicions as to Miss Dugmore's sanity were correct, and inquired whether he should discharge her that night, or wait till the end of the

week. "All those Socialists are crazy," he added.

Mr. Grabb coughed, thought of a certain shady transaction in the past with a man by the name of Dugmore, and let his gaze fall confusedly to his desk.

"I know it," he agreed; "still, I hardly know what to do in this case. There are reasons why I—that is, I have nothing against Miss Dugmore—nothing at all," he added, magnificently, "as long as she keeps her views to herself. Please tell her to keep her views to herself."

The foreman decided that there was more than one crazy person in that factory, and wondered why so much partiality was shown to old Delilah Dugmore, while other, more valuable workers had been discharged for much smaller offenses than dreaming about better social conditions.

Gradually, after that, Delilah's dreams changed for the worse and she grew queerer than ever. Her absent-minded spells became alarming, she even grew quite "cranky," and looked "batty for sure," as Sara Bernstein expressed it. Besides, Delilah was sick. The fear of a life time had come to pass, and she had consumption. It wasn't agreeable company, but Delilah never complained to a soul.

She felt exactly like an old, worn-out machine, and longed to give her creaking "hinges" a much needed rest, but was afraid to, because there were only twenty dollars left from her last "poor spell." Hittie Highdecker at length grew afraid to work beside such a queer acting woman, and Hittie's mother said she must surely find time to call on the poor thing soon.

So one pleasant Sunday, after Delilah had been absent from the mill for several days, Mrs. Highdecker donned her new hat, with the "willer" plume on it, and started out. She did not return until after dark, and conveyed the astonishing information that she wished she'd never gone at all, or had made her call much sooner. For she had "found Delily Dugmore as crazy as a bedbug."

"There she set, bolt upright in bed, in her nightgown," recited Mrs. Highdecker, "her hair hangin' down over her shoulders an' lookin' at nothin' in particular; an' when I had said 'How de do, Delily! Don't you know your old friend, Hortense?' seven or eight times, she leered at me, an' whispered that she was wanderin' along a pretty little brook with Le Grande an' the babies, an' did I s'pose old Judas I. Grabb would grabble 'em up fer his factory? An' my! but wasn't the autumn woods pretty in the October sunshine? Then she wanted to know, between coughs, if I s'posed the voters would ever vote for themselves, or keep right on votin' fer their masters.

"An' then she screeched, just like old Grabb's mill whistle, an' nearly scared me clean out of my wits. The authorities drove up to take her away, while I was there, an' she come to her senses just fer a minute, long enough to say that congratulations were in order, fer she was actually goin' on her long-delayed vacation, at last, an' in an auto, too. Delily had never been in an auto, you know. I tell you, it all made me feel bad." And the good woman blinked.

Delilah lived only a short time after they took her to the asylum. And she did not enjoy her rest, for her mind never became entirely clear. So she continued a dreamer till the end, although her later dreams took the form of a nightmare, which she once declared her life was.

And now the gentle lady dreams beneath the clover and the daisies. And on two different occasions, it is said, that two men have stood over her grave and entertained sad, bitter thoughts, and questioned whether their lives were worth while, after all, and wondered what they could do to atone. The first was Leland Le Grande, whose wealthy but dissipated wife has made his life a torment, the second, Judas I. Grabb, the well-known mill operator.

And quite frequently, friendly hands—those who knew her best—will clear away the coarse grass from her grave and tenderly arrange some roses, lilies and heartsease thereon, and sigh, and wonder how long it will be till the Coming Day, when men shall be men, women women, and no one a slave.

WHAT IS HAPPENING AT GIRARD

By A. M. Simons

The battle-line of the class struggle is a long one. It is as long as the equator or any of the meridians. But always at any given moment there is some point along that battle-line where the assaults of the enemy are most fierce and where a desperate effort is being made to drive back the working class forces and capture some important outpost that has been gained only by hard fighting.

At the moment when this is written that critical outpost seems to be located in Girard, Kansas. Here, at this moment are gathered greater capitalist forces in more open hostility than have ever been assembled at once place and time in this country.

There is an easy explanation of this massing of the forces of greed. With the election just passed this locality became the center of forces most dangerous to capitalism. The comparisons I am about to make are in no sense intended to reflect upon other localities, because I know that each section presents its own difficulties. But only by such comparisons can the condition there be visualized.

In this Congressional district there are over 3,500 members of the Socialist party. That is a larger membership than is to be found in Greater New York, Chicago or in any two other cities combined. This organization reaches out into almost every school district. It embraces nearly every post office and every mining camp, in the counties of Crawford and Cherokee, which are nearest to Girard. This membership has been growing rapidly since election.

During the campaign this territory was covered as I believe no similar extent of territory has ever been covered by Socialist campaigners. Every voter who would receive the Appeal was placed upon the subscription list of that paper for more than a year before election. Practically every voter was visited over and over again by distributors of other literature.

For weeks prior to election the district was covered with Socialist speakers, while for months before moving picture outfits and regular organizers were traveling into every nook and corner. During the last week of the campaign every important place had meetings every night, and the halls were crowded. Everywhere the work of propaganda was followed up by organization. In D. C. Flint, the district secretary, the Socialists found one of the most efficient organizers I have ever met, and throughout the campaign he served without a cent of salary, and seldom worked less than sixteen hours.

The result of the election was a fitting reward for such work. Two members of the legislature, one member of the State Senate, almost every official in Crawford County, and probably a hundred township officers were victorious from the Socialist ticket.

This result brought a nation-wide fight to a focus on Girard. All the rage of the Federal court ring, the Leavenworth penitentiary ring, and all the other forces that have good reason to hate Socialism and the Socialist papers that go out from Girard, now sounded a general rally for the attack.

It is hard to understand that such a nation-wide conspiracy can exist in this country. But the evidence is conclusive that the fight upon the Appeal to Reason is directed from Washington, and that the great capitalists and their political tools have come to believe that if they can succeed in damming at its source the flood of Socialist literature that flows out from Girard that they will have struck Socialism a vital blow.

Today this little Kansas town swarms with spies. Some of these are so clumsy and so well known that they are the butt of the village wits. Some of them are so ostentatiously stupid that there is reason to believe they are but blinds for other shrewder ones. Recently a Socialist of several years standing, Comrade A. W. Lovejoy, who had had a business disagreement with Comrade J. A. Wayland, and was therefore thought to be susceptible to approach, was commissioned as one of these detectives. After penetrating as far as possible into the plans of the enemies of the Socialists he brought all his information back to the victims of this persecution.

He says under oath that a certain Joseph Pompeney, a Catholic priest of Pittsburgh, is the leading local figure in this conspiracy, and that this priest boasts of having been the inciting force behind the U. S. District Attorney in procuring the indictments against the Appeal editors and publishers. Comrade Lovejoy swears that Pompeney claimed to be working under the direct orders of higher church officials, and showed that he was in close connection with the government officials who are persecuting the Appeal.

When the election brought such an overwhelming Socialist victory, all these allied anti-Socialist forces seemed to be roused to a perfect frenzy. New indictments for an offence for which they had already been tried before a hostile judge (on contempt charges) and acquitted were brought against Comrades Debs, Warren and Shepard, and locally Pompeney at once launched a vicious anti-Socialist crusade. That this crusade is by no means a purely Catholic affair is seen by the strange bed-fellows it has brought together. For the first time in the history of religious sects in this country a Catholic clergyman, this same Pompeney, has joined a Protestant ministerial alliance, that of Pittsburg, Kansas! He did this only after every Protestant minister in Pittsburg had agreed to join him in his anti-Socialist crusade, and to preach an anti-Socialist sermon in the near future. So we have the striking picture of religious solidarity to defend the corrupt sex-degenerates of the Leavenworth Penitentiary, and the owners of murderous coal mines, and a foul Federal judiciary.

But religious differences and political antagonisms are not all that have been united in this gathering of the vultures of capitalism. There is a little Democratic paper in Girard, whose editor is not only a very prominent Methodist, but is also a very exalted member of the Masonic order. Since election he has been visiting Father Pompeney each week to receive copy for a special series of anti-Socialist articles and he announces that henceforth his paper will be devoted to the one task of crushing Socialism, a declaration that is certainly not without its humor, but which is significant as showing that when capitalist plunder its endangered Catholicism, Protestantism and Freemasonry have no difficulty in reconciling their disagreements.

So from every point of the compass, goegraphical, political, judicial and religious the assault is now centering upon the comrades at Girard. There is a determination to stop the outpouring of Socialist literature from here, and to crush those whom it is thought are responsible for that outpouring. This is a crisis that should be a call to action from every Socialist.

HOUNDED TO DEATH

By Samuel Danziger

Perhaps there are some high officials at Washington who felt a pang of remorse on learning of the **suicide of J. A. Wayland, founder of the Appeal to Reason.** If they did then they are not entirely beyond redemption. If they did not then there must surely be men, utterly devoid of conscience, in responsible federal positions.

J. A. Wayland was the victim of a long drawn out, merciless and malicious persecution conducted in strictly legal form. Its object was to force him to cease publication of the **Appeal to Reason.** The cause of this was that **the Appeal exposed too many facts which plutocracy did not wish to have known.**

The persecution started many years ago when the postal authorities tried to find some pretext for barring the Appeal from the mails. Ridiculous rulings were made to be applied to no other papers than those obnoxious to predatory interests. Since very few of such papers have enough money to make much of a fight in the federal courts, and justice is unobtainable in these courts without money to pay for red tape, the postal authorities probably did not expect serious opposition. But the Appeal had many friends who rallied to its support and succeeded in winning out.

This attempt having failed and the Appeal still pursuing the even tenor of its way, the federal authorities considered it advisable to resort to criminal prosecution. Accordingly a trumped up charge of libel was brought against the editor, Fred Warren. The man "libelled" was unquestionably at the time of publication a fugitive from justice. He was wanted in Kentucky to answer an indictment for murder. He had found a refuge in Indiana where the Governor refused to permit his extradition. The ridiculously flimsy character of the "libel" charge may be understood on noting the fact that the federal authorities would not allow the case to come to trial because the "libelled" man would have had to go from Indiana to Kansas to testify and have run the risk of entering into a jurisdiction that would allow him to be delivered to the Kentucky authorities. But at last a Governor was elected in Kentucky who pardoned the fugitive. That left him free to go to Kansas and then the case was called. **At the trial the witness was asked whether he was then under indictment. Of course he truthfully answered "no." The Appeal's attorney then wanted to ask him whether he had not been under indictment for murder at the time the offending article was published. He was not permitted to do so. Nothing more is needed to show just what kind of a deal the defendant got in that court. He was convicted and sentenced to a stiff fine and a long term of imprisonment. But public indignation at the outrage forced President Taft to issue a pardon, although Warren had positively declined to ask for one.**

But the persecutions did not stop. The Appeal had information concerning serious misconduct on the part of officials in the federal prison at Leavenworth. A complaint about this was made privately to the proper authorities in Washington, the charge being of a nature that few papers would care to publish unnecessarily. An investigation was ordered which resulted in a whitewash. A guard who had testified against the accused official was dismissed. Convicts who had done the same were cruelly punished. There was nothing left for the Appeal to do but to call public attention to the matter. This was done. A second investigation was reluctantly ordered and this time enough of the evidence was made public to render a whitewash impracticable. One official was found guilty and dismissed.

It would seem to most people that the exposure of such a scandal was a public service. The federal officials, however, did not think so. Wayland, Warren and others connected with the Appeal were indicted for publishing and mailing the facts in this case. The case is still awaiting trial. The press dispatches say that worry over this approaching trial drove Wayland to suicide. This may be, not that he dreaded the possibility of an unjust conviction, but because the great expense of fighting such persecution was draining his resources and rendering it impossible for him to make his fight for humanity in the way he had planned. He knew that even an acquittal would not end the persecution. Plutocracy is merciless and he well understood that fact. He realized that acquittal would

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OUR TENTH YEAR

This issue begins the tenth year of the **Christian Socialist**, and we greet you at the beginning of the New Year with gratitude and hope. Without the labor of thousands of earnest comrades and the direct financial help of hundreds the paper could not have lived and done its work. You who work for the paper, who give it time or money, or both, are the real owners of the paper. Your love and loyalty give it life and power. By your efforts this paper has been able to reach an aggregate of hundreds of thousands, make light shine into the minds of tens of thousands, and greatly help push the cause of Socialism forward. We hail you as real comrades in the work, in the battle, in the victory and in the glory. We—including you—have "fought a good fight." We have been true and brave and strong. "And may God bless us every one" yet more and more.

The paper has just passed a great crisis, successfully we believe, and the future seems brighter than for a long while. We expect to make the paper better as we get more money to work with—the prospect for which is bright. And we hope every one who ever has obtained a subscriber for this paper will get some more soon. Celebrate the new year by sending a club of subscribers to the **Christian Socialist.**

And may the New Year bring you usefulness and peace.

$75.00 IN PRIZES

Short Story Contest Extended to February 1, 1913

Owing to the fact that the notice of the Prize Story Contest did not appear as soon as was intended, and after appearing only once was left out of the next issue by mistake, we have decided to extend the time for closing the contest to February 1, 1913. This gives about six weeks longer and will enable the writers contesting to do better work.

The first prize is $25, the second $20, the third $15, the fourth $10, and the fifth $5, making $75 in all. There is one more prize offered this time than ever before, and the other four are each $5 larger than formerly.

Therefore sharpen your wits and your pencils and write the best story you possibly can.

"They Must, or God in the Social Democracy," 60 cents, "The Golden Rule Republic," 25 cents; Moyer's "Songs of Socialism," 20 **CIALIST**, total, $1.25; all for $1.00

Shall We Go Up And Possess The Land?

By HARVEY P. MOYER

The following headlines taken from just one day's issue of the daily papers ought to make every Socialist heart boil with indignation against our present social system and fill us with shame that we have done so little to spread among the Christian people the truths of Socialism—the only possible cure for such evils:

"200,000 in Loot—Robbers' Harvest in Two Weeks—All Crime Records in History of Police Department Broken."

"Half Million Swindle Charged to Promoter."

"Building Bureau Accused of Taking Bribe."

"United Charities Aids 80,000 Chicagoans in One Year—One Twenty-seventh of the Population of the City Which Last Year Had Bank Clearings of Nearly $14,000,000,000."

"Woman's Calloused Hands Free Her of Theft Charge—'I did Steal, but I Have Five Children With Nothing for Christmas.'"

"Starving Child Begs Squirrel's Peanuts—Hungry Boy of Four Found Weeping in Park as He Watches Girl Feed Pets."

"Father Dying of Tuberculosis—Mother and Babies Weak from Hunger—No Money, No Food, No Coal."

But, on the other hand, two most wonderful events have occurred recently of momentous importance to the Socialist movement:

1. Over four million voters, through the Progressive movement, have broken away from their old party prejudices and are now rallying around the higher, humane call for "Social Justice."

2. The representatives of 17,000,000 Christian people, 32 different denominations, in their National Federated Council, just held in Chicago, in bold resolutions declared that the church must apply itself to practical Christianity and demand "Complete justice for all men," "The abatement and prevention of poverty," "Protection for enforced unemployment," "The most equitable division of the products of industry that we can ultimately devise," etc.

These millions of honest people not only recognize the great injustice of the present social system, but demand some cure.

But they do not know that Socialism offers a quick, easy and, indeed, the only means of attaining their own demands for all the people, the sure and only permanent remedy for all our social ills.

Never was there forced upon us a louder call to duty, to bring to these anxious people the truths of Socialism from the acceptable Christian viewpoint!

And there is nothing better to open the eyes of these people, to touch their hearts, and to arouse them to action in the right direction than the **CHRISTIAN SOCIALIST** and the **Christian Socialist** literature.

Comrades, shall we wake up and arise to this wonderful opportunity offered us? Shall we go up and possess the land now that the way is open and the fruit is ripe unto the harvest?

With these cries of wronged and suffering humanity in our ears, with these wonderful open doors inviting us, with our mighty growing army of a million consecrated Socialists behind us, and with the comrades everywhere encouraging us onward as never before, shall we not make the year 1913 the greatest step forward towards the universal reign of prosperity, peace and righteousness on earth?

What could we not do if we had the HALF MILLION subscribers that the comrade plans for us in five years who generously sent us $500 this week to help us toward this, his goal?

And why not? Do we not want such an influence and power for good?

But we will be satisfied with 50,000 for this coming year.

To start on this desired goal, let us make one supreme effort to double our subscription list during the month of January.

The need for this propaganda influence is so great, and the way is so easy, that I believe nearly every reader will join in this great move to enable us to increase our efficiency and to double our field of usefulness.

THEREFORE, LET EVERY READER IF POSSIBLE, SEND IN ONE DOLLAR FOR TWO ANNUAL SUBSCRIPTIONS TO THE **CHRISTIAN SOCIALIST** AND DO IT TODAY!

IF YOU WILL ADD THIRTY CENTS ($1.30) WE WILL EXTEND YOUR OWN SUBSCRIPTION ONE YEAR OR WE WILL SEND YOU A COPY OF PROF. RAUSCHENBUSCH'S WONDERFUL BOOK, "PRAYERS OF THE SOCIAL AWAKENING," WHICH SHOULD BE PLACED IN THE HANDS OF EVERY CHRISTIAN MINISTER IN THE LAND.

Now, comrades, are you really DAILY praying for the coming of His Kingdom?

Faith without works is dead.

Carry out your faith by WORKING this week for those two subscriptions, even if you have to borrow or solicit the dollar. You will feel that you are sharing in this great work of redeeming the world.

If, while the most of us are concentrating on this dollar proposition, several hundreds of you should prefer to give us $12 for ten subscribers and one share of stock each, our special offer No. 12, we promise you some great new Socialist books and pamphlets forthwith and a lecture staff worth while.

Comrades, let us on to victory!

PRAYERS OF THE SOCIAL AWAKENING

By Prof. Walter Rauschenbusch.

Although these **Prayers** first appeared in 1909 probably not many Socialists have yet become acquainted with Comrade Rauschenbusch's unique work. These prayers breathe in a wonderful measure the tender spirit of Him who enjoined us to pray even for our enemies. **The Congregationalist and Christian World** remarks of "Prayers of the Social Awakening":

"The title describes the spirit which inspires the book. The author believes profoundly in the Christianizing of all social relations, the conceiving of all honest occupations as intrinsically religious, to be done as work for God and for fellow men. Such prayers as these in our pulpits would do more than sermons to accustom the people to thinking of daily life in religious terms. It is an appalling fact that to some men such prayers as these seem strange and out of place."

These **Prayers** should be in every home and pulpit. Send us two subscriptions to the **Christian Socialist** at 50c and 30c additional ($1.30) and we will send you a copy of this great book.

Inquiries about Oklahoma reliably answered for 35 cents. Address T. D. Jones, 409 West Main street, Oklahoma City, Okla.

HOUNDED TO DEATH

(Continued from Page 4.)

only be the signal to district attorneys to hunt some pretext for another charge. He knew that existing economic conditions had forced officials, who need their salaries to live on, to take part in this hounding process although they know it to be wrong. He knew he was unsafe as long as these unjust conditions would last or as long as he would keep up the fight against them. He would not purchase safety by truckling to the forces of injustice. In a moment of weakness, which possibly would have passed away, feeling himself unequal to the fight he escaped in the only way that seemed open to him with honor.

Plutocracy has one more noble fighter for justice as its victim. Let it rejoice.

THE TRUE GOD AND THE FALSE GODS OF OUR CIVILIZATION

A Demurrer and a Challenge to the Bishop of Tennessee by Reginald Fenton

Comrade Editor of the Christian Socialist:

Some little while ago the learned Bishop of Tennessee, charged the propagators of scientific socialism with criminality in that—as he puts it—"In the domain of **that which is today called** 'religion,' Socialism aims at atheism."

If you will give me the space I would like to ask the good Bishop to sustain his plea that the socialists are criminal in this their "scientific" aim and object, which indeed as Karl Marx declares is the very first necessity of true "sociology." I ask this because I maintain the contrary whilst—literally and categorically—admitting that "in the domain of ethics" (call it religion if you like the phrase better) and as regards the whole swarm of "conventional religions" socialism does aim at "atheising" them all as they at present stand. That is to say, I admit that socialism "aims at atheism;" if you use the word in its historical and classical meaning.

For just as Moses was "atheistic" from the gods of Egypt; as Elijah was atheistic from the great god of the Canaanitish nations; as Socrates was adjudged an atheist because he declared the "Divine Wisdom" to be the "only true God;" as the Martyrs denied the valency of the "divine" claims of Caesar and exalted those of Christ-Messiah, even so "scientific" socialism—and every sociologist who is really on a scientific basis—denies, as false, misleading and "Satanic," and therefore rejects, THE CENTRIC PRINCIPLE OF THE ETHICS of the "laws" of the "governments" of the nations throughout white-man's civilization as at present existing.

Just as the Bishop **says**—but not at all what he **means**—modern socialism "aims at atheism—in **that which is today called** 'religion.'" It aims at the propagation of a denial of the "gods" of the conventional ETHICS of Capitalistic civilization which the Bishop very properly qualifies by the words "that which is **called** religion." In the biblical case of Elijah and the historical cases of Socrates and Stephen (Acts vi. 13-14) these "Saints and Martyrs" were "atheistic" in precisely the sense in which scientific socialism is atheistic:—and any person who would affirm the contrary simply don't know what they are talking about. Scientific socialism does explicitly aim at the very things (stated in modern terms) which the "suborned-men" declared Stephen had preached that "Jesus of Nazareth" would do when He should come again to judge the earth:—namely deny, denounce and remove from its commanding position, the CENTRIC PRINCIPLE of the ethics of the current civilization, under sanction of which "the world" was then and now is "legally" governed—by "churches" and "states"—morally, politically, and economically.

I therefore demur to the accusation of the Bishop of Tennessee—in the sense in which he means it—and say that in the stated premises, the state object of socialism and its propagandists, is not to be reprobated and repressed, but is most positively virtuous and in the highest sense "doing God service;" and that in fact it is, as Charles Edward Russell says, "the only thing now left worth while" for an honest man, or one who wishes to be a Christian, to work for.

And I call upon the Bishop of Tennessee to come forward and through your columns either defend his "satanic" position or candidly to admit that further study of the facts and principles of scientific socialism has convinced him that to teach iconoclastic socialism from the pulpit as the most powerful destroyer of "religious error" is the most positive and effectual way to "spread the Gospel of Jesus Messiah." For in divine verity scientific socialism is nothing more or less than the VERY GOSPEL OF CHRIST IN MODERN TERMS.

COLORED SOCIALISTS WANTED

Comrades, send me the names and addresses of the colored Socialists whom you may know.

Geo. W. Slater, Jr.,
333 Harrison street, Clinton, Ia.

THE LIVING WITH PURPOSE

(Editorial in Amalgamated Journal, official organ of the Iron and Steel Workers' Union.)

The greatest tragedy in life is not to know its purpose. Millions of men pass into the beyond every year who have lived the life of fireflies, insofar as any ethical significance is concerned. They have eaten, and drunk, and worked, but much in the same way as the pettiest animal species, each after its own kind. If we live only in the physical sense, we live in the insect sense, and have failed to realize our humanity. For humanity is not true humanity unless its experience includes the physical, which the insect world experiences no less than men, plus something which the insect has not. That something plus the moral or spiritual. It is the physical elevated into consciousness of divine purpose; with a will so to act as to further that purpose. The beauty of life depends on its ethical content. If that content is lacking, it is tragedy indeed. St. Paul's teaching is that life is to know God. Without God-consciousness, we are dead indeed.

Out of the spiritual and religious upheaval of the last twenty-five (perhaps we should say fifty) years there is emerging a new faith, a new and higher loyalty to ethical living, a clearer and more vital God-consciousness, a more undaunted answer to the challenge of every variety of knowledge which presumes to set spiritual values at naught. Science which for a while arrogantly disdained every truth which had its origin outside of a chemist's crucible or which could not be revealed by a microscope, has suddenly awakened to a perception of the fact that the supreme Science of all Sciences is the science of living, and that knowledge has validity only insofar as it contributes to that end. As Henry Churchill says in that excellent book of his which we have once or twice before quoted in these columns—"Rational Living"—we know in order to live, not live in order to know.

Let every young man and young woman strike to begin living at once in the ethical sense—that is, with purpose. There is only one aim in life that is seriously worth while—namely, to develo character. Our motto should be not to hav. out to become. It matters not how much money a man has unless he is something. And the character and value of that something must be determined apart from his money. The lives that are wasted in sacrificing the higher good (knowledge of God) to the lesser good (accumulation of money) are the most sorrowful spectacle upon which the human mind can dwell. Everything is worse than trash compared with the love of truth, and purity, and justice. The greatest man is the man who will with the least hesitation lay down his own life for these. Let a young man love them better than life and a J. Pierpont Morgan, with all his power, is not fit to unlace his shoes. The biggest word (which means thought) in the universe is right. As Lotze says, the ought must determine the is and the must. The successful man is the man who asks himself continually "What ought I to do from God's standpoint," and who does it?

The Live Ones

Edited by Mrs. Ella Carr

Dear Comrades:

The New Year will soon be ours to enjoy. How shall we make it the happiest one in our lives? If we will follow our Master's teaching, we will make it so by a life of service for those who need our help.

The joy of spreading the truth that will bring universal plenty, peace and happiness is your opportunity. Could you ask for anything better? If you do not yet know the joy of service, test it for yourself and you will then be eager to continue. It will make you grow great in soul life which surely you must crave. I am glad to give you suggestions from the letters of the dear comrades from all over our land who are really doing things. May these busy comrades move you by their zeal to do what you think you can do, to help bring the great victory.

Suggestions

Comrade Mrs. Cora Ostrom from Sunshine Farm, Ore., writes: "I take my papers to church with me and give or loan them out."

A West Virginia attorney gets bundles of different Socialist papers and writes: "I have 1,000 names at fifty-three different postoffice stations in my county. I distribute these papers with a self-addressed envelope and with the stamp on each paper, 'Why don't you subscribe for this paper? Fraternally, Tom West.'"

* * *

Comrade J. A. Smith of Arkansas sent $2.50 for subs and A B C's of Socialism. He says: "I intend spending one hour each day after I get the books in canvassing my neighbors selling them."

You can make a small profit on each book with which you can buy more books or papers to sell and thus keep up the good work.

* * *

Comrade .Mrs. Eva Rugg Garrison of California orders fifty copies of each issue for the Open Forum at Los Angeles.

* * *

Comrade J. A. Smith of Arkansas again sends a nice big list of subs, amounting to $4.55. He writes: "I am in love with the **Christian Socialist** because of the noble work it is doing. I am up in arms for subs for the C. S. and will endeavor to send you a large list of subs every month, God helping me." Such enthusiasm and zeal surely should be contagious. May God help Comrade Smith and hundreds of other comrades to get many new readers for this paper this new year.

* * *

Rev. Alvin Yugel, pastor of a Lutheran church in New York sends for a bundle of **Christian Socialists** with which to solicit subs. He writes: "I have engaged two young people to get subscribers, paying them a bonus out of my own pocket. They are supposed to give me $3 for five subscriptions, out of which I shall send you $2 and to the remaining dollar I add 50 cents and pay that sum for getting five subscriptions. We shall try to get one new subscriber with every one of the copies." This good pastor has surely "seen the vision" and is eager for its realization. Are you?

* * *

One of our dear old Chicago comrades who sends us a check to help the **Christian Socialist** every month or so and who earns this money by hard literary toil, wrote in his last letter with his donation of $5.56 as follows: "I have been thinking of increasing my contribution. If by so doing it would stimulate others of like ability, I will promise to send another check for $5 as a New Year's contribution, thus nearly doubling my contribution for the month of January." If you could only know the deep love this brave and devoted comrade has for our cause, it surely would touch many hearts who could do as well if they would.

* * *

Our faithful, zealous, devoted Comrade Rev. James L. Smiley of Maryland sent the **Christian Socialist** a Christmas gift of $3 and also paid for 200 copies of our Christmas number. Comrade Smiley works without ceasing and his reward will be truly great.

* * *

Comrade J. L. Barker of California donated $5 to help sustain the **Christian Socialist** and Comrade Leon Leighton of the same state donated $3.

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Comrade W. E. H. Porter of North Dakota sent $2 for a club of subs. His letter reads thus: "I cannot sleep nights and pass up that call for subs to a paper that is so essential to the movement for economic justice and plenty on behalf of the whole human race. For yours is the only paper that reconciles science and religion to the conviction of every reasonable being."

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From Across the Ocean

Prof. Paul Passy, who writes us from Switzerland, sent $5 for subs and books, including our campaign song books. He wanted three dozen of them. We are glad to have Comrade Moyer's great songs sung across the waters and we were delighted to hear from Prof. Passy, who is the editor of the French Christian Socialist.

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Comrade Paul Guignard of France sent in his renewal with "earnest wishes for an endless course of Christian usefulness."

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Rev John T. Gulick of Honolulu, Hawaii, pays for a share of stock with his renewal and says: "I highly appreciate the material given in the **Christian Socialist** and earnestly hope you may be able to continue your good work." This brother has been one of our best supporters for years and we hope his help in our time of need will inspire others to do likewise.

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Comrade T. E. Pendergrass of Old Mexico also cheers us with his $10 for a share of stock. He says: "Let the good work go on. You are reaching a class of people not reached by any other publication."

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Comrade A. Fiscus of Nebraska sent $2.40 for subs and says: "The **Christian Socialist** must not die. It is doing a great work in this locality."

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Mrs. Frank Curtis of Washington sends her sub with a note to the editor: "A friend gave me a copy of your October 1 paper and I was so pleased with your article, also Mrs. Carr's, that I want to learn more of Socialism."

Does it pay to distribute our specials?

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

SUNDAY SCHOOL LESSON FOR JANUARY 5: GENESIS 1:1-31

THE LAW OF EVOLUTION

I. Manifesting in Nature.

1. Elements of the higher and lower planes of manifestation existent "in the beginning"—heaven, earth, Verse 1.
2. Creative Spirit back of all evolution. V. 2, John 1:4, Heb. 1:10.
3. First manifestation of Spirit resulting in physical light (first period). Vs. 3-5.
4. Second manifestation: orderly adjustment of natural elements of the two chief planes or spheres (second period). Vs. 6-8.
5. Third manifestation: orderly adjustment of elements on lower plane; beginning of plant growth and establishment of the law of perpetuation and identity in vegetable life. (third period). Vs. 9-13.
6. Fourth manifestation: orderly adjustment of elements on higher plane with definite succession of phenomena (fourth period). Vs. 14-19.
7. Fifth manifestation: animal life adjusted to primary conditions of both spheres, with law of perpetuation and identity (fifth period). Vs. 20-23.
8. Sixth manifestation: Animal life adapted to secondary conditions of the lower plane, with the law of perpetuation and identity (first part of sixth period). Vs. 24-25.

II. Culminating in Man.

1. Appearance of man—male and female—in Divine image; with joint dominion over lower forms of life. (Last part of sixth period). Vs. 26-27.
2. Establishment of laws of human perpetuation, replenishment and subjugation of lower forms of life and joint dominion of both sexes over same. V. 28.
3. Establishment of provision for food supply for man and beast on vegetarian basis. Vs. 29-30.
4. Verdict of optimism; a consciousness of the inherent goodness of all things. V. 31.

In choosing as our theme for the Old Testament lessons which we are now taking up, "The Law of Evolution," whether the reference is to physical, animal, psychical or social evolution, we are not wandering far from the more advanced orthodox point of view, for Peloubet, in his introduction to the first lesson of this series, says:

"The Biblical accounts, by their very wording, provide for both creation and evolutionary development, with God in it and behind it."

Later, in commenting on verse 21, "God created every living creature," he says:

"There is no spontaneous generation yet realized, though there are those who hope to see it. God created life. But after that original gift, animal life has been developing ever since; which fact is well expressed by the phrase, "Let the waters," where animal life originated, 'bring forth.' There is room for the whole science ofevolution in this statement. Acts of creation, i. e., acts of Gods' will, are not contrary to the doctrine of evolution, any more than acts of man's will are opposed to it. So says the greatest professor of biology I know."

Division I.

1. "In the beginning" means at the beginning of the order which we know and see, says Driver. This may have been millions of years in the past and yet have its reference to the possible billions of years preceding that; during which the physical elements of the universe were in the nebulous state, out of which scientists say all worlds evolved by means of motion or "primal energy;" for which manifestation of force they cannot yet account and which they are now willing to allow the less learned and technical to call "God."

2. The poet who gives us this marvelous piece of literature which we call "Genesis," which must be interpreted by the rules of literary and not scientific criticism, the same as other poems, sees here what he calls spirit back of all manifestation; just as the modern scientist sees "original energy." From the nature of the human mind, awakened to consciousness of existence distinct from environment, one would expect such a conception; even in the earliest evolution of consciousness. The earliest writers of all ancient peoples expressed more or less definitely this same conception in connection with their cosmogonies; which also follow in a vague way what is now considered the scientific order of creation, though much less rationally than the Hebrew symbolism.

Of the verse, "The earth was without form and void," Prof. Mitchell says: "Earth can here only mean the mass of matter out of which the world was finally created; in other words, chaos." And it is claimed that before motion all was darkness; which explains the clause, "And darkness was upon the face of the deep;" the deep here meaning the nebulous mass of unorganized matter.

3. The conception here of light preceding the appearance of the sun, is not inconsistent with the views of modern scientists; as the embryonic earth itself may have emitted much light. Prof. Lowell of Harvard says, "The first stage in the history of a planet is the sun stage, hot enough to emit light." And this condition, which in its later stages would produce volcanic phenomena, and the obscuring of the veiled light of what we now call the heavenly bodies by smoke, mist and vapor, which would be heavier in some places than others, would account for the separating of the light from the darkness long before the phenomena of day and night would become apparent by the clearing of the atmosphere so that the sun could be seen; at which time "it was made to be for signs and seasons."

The remaining subdivisions of Division I are stated in the outline with sufficient detail to render comment unnecessary; especially as the "days" mentioned are so generally accepted as indicating indefinite periods of time that no explanation of this feature of the poem is needed.

Division II.

1. The appearance of man as here mentioned does not require us to believe that man as a physical being had not been in evidence before. Here we have man conscious of his divinity, and hence dominant over the lower forms of life; in contrast with his ancestors who, no doubt, led a precarious life among the brute beasts without recognizing their superiority to the brutes, and dominated by the stronger and more cunning of them through weakness and fear; and this is the more apparent as the conception of the "fall of man" given later is that of his yielding to the former dominance of animal power.

Another important matter in this subdivision is the joint dominion of the sexes over the lower forms of life; so that, if one is looking for Biblical evidence for the principle of equality of the sexes and their equal exercise of power in government, he would find it coincident with the earliest conceptions of the Hebrew people as to how man began life on earth. And this is in keeping with the findings of anthropology, which tells us that the early traces of race development show practical sex equality; and when the equality was disturbed by peculiarity of environment the domination was not always masculine. It was frequently feminine, and sometimes for long periods; as in the case of the matriarchate, and the tracing of genealogies through the mother.

2. In verse 28 joint dominion is again emphasized; and with it is mentioned the duty of replenishment. The word "replenish" here is not necessarily construed with the word multiply, and, no doubt, refers to the necessity of replacing that which is subdued or destroyed with something better, so that the world may not become a desert. A modern example would be reforestation; and if woman had always exercised joint dominion with man, there would have been less destruction and more replenishment in subduing the earth.

3. The writer of this poem seems to have had the conception that the earliest development of beast life was of the herbivorous variety, the common animals being a later development; and also that vegetable food at that time was the only proper diet for man; and this last conception accords with anthropology; for it was a long time before man learned to use fire, and until he did learn this important lesson he did not find animal food very appetizing. He could not eat fish at all till he cooked it.

Another thing to be noted is that it was the conception of the writer that there was an abundant supply of food for both man and beast; and this fact, no doubt, accounts for the general verdict of optimism, given in the last verse, of the inherent goodness of all things. If the necessaries of life had been short a condition of goodness could not have lasted long.

SUNDAY SCHOOL LESSON FOR JANUARY 12: GENESIS 2:7-24.

THE LAW OF EVOLUTION MANIFEST IN MAN

I. Individual Consciousness.

1. Of soul life. Verse 7.
2. Of aesthetic discrimination (sight—taste). Vs. 8-9.
3. Of the value of life (tree of life). V. 9.
4. Of moral discernment (good and evil). V. 9.
5. Of geographical environment and best place of habitation. Vs. 10-14.
6. Of industrial responsibility. V. 15.
7. Of the necessity of spiritual loyalty. Vs. 16-17.

II. Social Consciousness.

1. By animal fellowship on the brute plane found inadequate. Vs. 19-20.
2. By subsidence of the brute qualities, typified by sleep, and the awakening into sex equality and the true marriage relation. Vs. 21-24.

This second account of creation is in part a summarizing in brief of the account in Chapter 1, and in part a particularizing of events which in that chapter were only summarized. But with the view that we are dealing with literature of a very poetic and symbolic character and not with history or science neither contradiction of a former story nor inconsistency in the story under consideration presents any difficult problem to deal with.

Division I.

1. Instead of its being necessary for us to conceive of the Creator as performing the definite act of breathing into man by external effort to endow him with a soul, the poetic narrative is fully satisfied with the conception that man, by definite psychological experience, which may be regarded as inspirational, by the process of psychic evolution, had reached a point where his mind could come into some sort of contact with Infinite Mind; the result of which was his coming into consciousness of being something more than the beasts with which he had long regarded himself as being on a common level.

2. As a result of soul development man came into a consciousness of aesthetic discrimination. He acquired a sense of the beautiful. He could appreciate "every tree that was pleasant to the sight." He could also discriminate as to what was suitable food for man; and no longer fed, like the beast, on anything that came handy.

3. The next achievement was appreciation of the value of life; which would induce man to live in such manner that he would live longer than he did in the brute state.

4. The next was moral discrimination, indicated by man's being brought into proximity with the tree of the knowledge of good and evil. This resulted from his being placed in or coming into the garden where this tree and the other trees mentioned grew.

5. The ability to choose a proper environment was a long step forward for man; as such discrimination, both for man and the lower orders of life, often spells progress and survival; where the lack of it spells degeneration and extinction. God's placing man amid happy surroundings is the poetic way of saying that man had reached a state of development where he could make such a choice for himself and cease to wander in jungles, wildernesses and deserts, as he had formerly done; and as many tribes of men have always done to their own degeneration.

6. This better environment led to a sense of industrial responsibility; as indicated by the feeling of there being a Divine command that the garden be dressed and kept, another great step forward for the race.

7. The command of God that man should not eat of the tree of knowledge of good and evil is the poetic way of saying that man had reached a stage of development where he could use moral and spiritual knowledge for base and sensual purposes; and also the knowledge that to do so meant moral death.

The eating of the tree of the knowledge of good and evil, which is not to be eaten by the body, but assimilated by the soul, has been the crime of the ages. It's legal name is "Simony;" so called from Simon, the silversmith, who wanted to buy the ability to work miracles, evidently for commercial purposes. And the exhortation not to covet spiritual blessings to consume them upon lusts, is quite as appropriate now as in Paul's day. And we may note that the greatest sin of this age is the world-wide attempts to use spiritual truths, and institutions avowedly esablished for spiritual purposes for the support and perpetuation of a social order which is supremely sensual and devilish. Witness Russia sheltering tyranny under the Greek cross. Witness Mexican capitalism calling on the church to pray down a righteous revolution which, supported by millions of the disinherited, it is not able to shoot down.

Division II.

1. The poetic imagery of verses 19 and 20 represents man as trying to satisfy his social nature while living on the brute plane and failing to find a "helpmeet" (or fit) for him. There was no human co-operation on this plane—nothing representing marriage nor domestic co-operation for the support of a family; nor fraternalism and industrial co-operation for the support of a state. It was everyone for himself.

2. Then came a subsidence of the brute qualities, fitly represented by our ancient poet as a sleep. This was followed by an awakening of the race to an understanding of the relation between the sexes, which resulted in a marriage relation, more or less imperfect, but sufficient for the beginning of family life; which was the earliest form of social union and became more or less of a model upon which were built the groups, the fratres, the tribes and finally the nations; and, at last, has shaped into the modern internationalism which promises to eventuate into

"The parliament of man,
The federation of the world."

And here again let us note the emphasis laid upon the unity of the sexes which implies their equality; which principle is now clamoring for world-wide recognition in fulfillment of this ancient allegory which has been truly, if somewhat fancifully, interpretated by Matthew Henry thus :

"Not out of man's head to top him did woman come; nor out of his feet to be trampled upon. But out of his side to be equal to him; from under his arm to be protected by him; and from near his heart to be beloved by him."